THE EVANGELICAL LUTHERAN

INTELLIGENCER.

Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.

VOL. III.] FEBRUARY, 1829. [No. 12.

Thoughts on Confirmation.

In offering a few thoughts on the subject of Confirmation, we desire to fix the attention on that, which we deem to be most important. The question of its origin will therefore be waived; and we will neither enter the lists against them who claim for it, a divine appointment, nor against them, who consider it of human origin. In the Lutheran Church, it is considered and represented as a solemn and impressive method of renewing the baptismal vow. Before the admission of those who were baptized in their infancy, to the Lord's table, they are required to profess their belief in the doctrines of the Gospel, their conviction that the religion of Christ is the only guide to everlasting life, to renew in their personal capacity the promises which were made for them, when initiated into the kingdom of Christ by the ordinance of baptism; and to declare that they will conform their life to the precepts of Christianity. These with the imposition of the hands of the minister on the head of the persons, accompanied with a brief address to the throne of grace for a blessing, constitute the process of the rite which is denominated Confirmation. In some definite method must individuals be admitted to the privileges of the church, and this has been selected and adhered to by ours in common with several other Protestant denominations. It is not believed that it is a Sacrament, or that in itself, independently, of the condition of the subject, it effects any thing. When received with due preparation, it is accompanied with the blessing of God. It is such an act of dedication to his service as must be acceptable in his sight. Properly viewed, it will be regarded as a recognition of the claims of the triune God upon us, and a surrender of ourselves to him. Its language fairly interpreted is, we belong to God and to him will we devote ourselves. He is entitled to our love and obedience; and they shall not be withheld from him.

If others select a different place of consummating such purposes, we quarrel not with them—and we claim a similar indulgence when we prefer this.

If Confirmation have not appeared to be of the value that it really is, it has arisen from the careless manner in which it has been performed. It may be brought forward in such a way as to conduce to no valuable end. It may be made the means of filling the church with persons who ought not to belong to it: who ought not to partake of the communion of the body and blood of our Lord. This can only be the case, however, when ministers whose business it is to prepare applicants for Confirmation, are ignorant of their duty, or unfaithful in the performance of it. Their duty is not discharged when they have taught the doctrines and precepts of religion.—It is necessary, if their labour is to be profitable, that they should insist on the necessity of practical piety—and so urge it, that the conviction will be produced, that without this at least in its forming state, the heart is not prepared for this serious transaction. It is because these things have not been before the mind with sufficient prominence, that there has so often been reason to regard Confirmation as of injurious tendency. The objection does not, however, operate against the rite—but the manner in which it is performed. Instruction and thorough instruction, so far as it is practicable, should be the aim of the pastor.—The mind to be prepared for a Scriptural and durable Christianity, must be put into the possesion of religious ideas. Knowledge cannot be dispensed with, unless we will be satisfied with a goodness—like the early cloud and the morning dew—hot, but transient. More time should be devoted to the work of instruction, than is ordinarily devoted to it.—There have been instances in which not a few weeks, but months have been consumed in this way, and the writer of this can testify, in reference to an individual, who frequently spreads his catechetical labours over an extensive space as to time—that it was generally with the happiest results—not only on the more immediate subjects, but on others who had either connected themselves with the church, or remained in what has been called the open field. Desirable it certainly is, that more time should be employed in this important business. It is true that in some of our churches this is not so necessary, because children are instructed from their earliest years by the ministers of the congregation. Where this most excellent practice does not prevail, we think that the suggestion above, is entitled to attention. Above every thing else, the heart should be brought to feel its wants—and prepared to receive by faith the crucified Son of God. Nothing is effected unless the conviction is produced, that our fallen and depraved condition shuts us up to faith in Christ, and the soul is constrained to look to, and to repair to him.

As the instructions of the teacher are to produce through the divine blessing, vital piety, the topics which are most closely connected with it, will be most fully and frequently insisted on. Such a course attended with fervent supplication in secret to the Father of mercies for the awakening and renewing and sanctifying influences of his Spirit—would render Confirmation more profitable than it is, when a different plan is pursued, and present it with a new aspect to them who have been its opponents.—We reserve for another number some further remarks on this subject.

NEANDER.

Vermont Chronicle.

We have always found the editor of the Vermont Chronicle, judicious and discreet, in his remarks, and selections from other religious publications. Hence we were amazed upon reading a partial extract from "Something for the Heart," &c. (which appeared in the Intelligencer, page 229 vol. 3,) accompanied by his "*solemn* protest."

We do think, that the respectable editor of the Chronicle should have taken the *whole text*, and not disjoined the parts, for then he would not have been led to suppose, that the author of it or the editor of the Evangelical Lutheran Intelligencer, believe, "that whatever there is in religion is to be acquired *at once* at the very outset," nor, that they would ever attempt "to fix the minds (of their hearers or readers,) upon some momentary act, after which a person has nothing to do, but to remain as he is, in order to enter heaven." We accord sincerely with our brother editor, respecting the subject of religion, so far as we can make deductions from his remarks. But, we regret that he should be alarmed by a part of a sentence, when a candid investigation of the whole, would have been grateful to his feelings, and no doubt in accordance with his views. We will therefore for his composure, and that of his and our readers, endeavor to present the matter to them, in due form:

The sentence as we published it stands thus, "I consider Religion throughout to be the business of the heart. There must be a plain simplicity about it, as it is to suit *all* men, the majority of whom are ignorant of spiritual devices; there must be nothing *difficult* to comprehend about it, since it must be *also* (mark! *also*,) adapted to weak capacities; nothing requiring a deep erudition or a high degree of ingenuity, for, the illiterate and those having but common sense, are not to be excluded from it."

The editor of the Vermont Chronicle does not take up the whole of the sentence, but merely so far as "weak capacities."—We do say, that the

part he omitted, is sufficient to establish the correctness of the principle, which the learned and pious author of "Something for the Heart," &c. had in view, viz: That the Religion of Jesus Christ is the only true religion, and that it is at once suited to all sorts and conditions of men, whether learned or illiterate; a characteristic peculiar to the Christian religion only. And, how any one would after an attentive perusal of the *whole text*, make inferences, as if it "*encouraged indolence, which constitutes no small part of original sin;* or that it contains a doctrine" which encourages indolence, and that there can be nothing in religion difficult to comprehend—nothing which the "weakest capacity" may not comprehend at *once*, is to us inexplicable.

An Appeal to Lutherans.

Mr. Editor—On perceiving that an agreement was entered into by some of the members of the West Pennsylvania Synod, for the purpose of establishing a permanent fund, that a second Professor might be called to our beloved Seminary at Gettysburg, on the condition that ninety others might be found that would do the same, I readily concluded that in a very short space of time, the whole would be raised. But so far I perceive, nothing further has been done, and this important matter rests where it began. Brethren! this ought not so to be. Look around and you will see the Christian world up and doing, and contribute largely towards benevolent objects, whilst we who are not wanting in ability, hold our purses with a penurious, miserly grasp. But remember that now is the time for action; and if this resolution is carried, our Seminary will be raised upon a level, inferior to none in the United States. And remember, you will thus greatly augment its usefulness, which will certainly be very much curtailed, if something be not done. The labour required is certainly too great for one Professor, and is calculated to break down the strongest constitution; whilst the labour is increasing, with the increase of students, how disgraceful would it be, if the Institution should be permitted to suffer for the want of a little pecuniary assistance, whilst we possess so much of this world's goods. We brought nothing into the world, and can take nothing out, so that all we possess belongs to God, and should be spent in his service. Does not our Lutheran Zion possess one hundred true and christian members, having the ability, who would forego the worldly gratification of a few dollars, when so much good can be done for the cause of Christ by a proper application thereof? How can we pray "Thy kingdom come," whilst we do nothing towards its promotion? How can we read the appeals that are continually sounded in

our ears, from the destitute of the Gospel of Christ, and do nothing towards the education of men, to preach to them that Gospel? And how can we account to God for the talents lent us, whilst we lay them not out to good account? And where can we find a better account to which to lay them out, than to contribute to the spread of the Gospel of Christ?—And how can we better contribute to the spread of the Gospel of Christ, than to aid institutions that have for their object the education of pious persons for the Gospel ministry? And what institution can we aid to more advantage, than the Theological Seminary at Gettysburg? These are questions, which it is hoped, all will apply seriously to heart, meditate upon, and ask themselves, "Have I the ability? Can I thus aid, in the promotion of the Gospel of Christ?" and then let conscience answer.

It is seriously to be hoped, that this important moment will not be lost, and that the subject will again be resumed with renewed vigour, and that not many months may be suffered to pass by, without something being done towards this important object. Yea, brethren! let it not be said, that Lutherans excel in speaking, but are deficient in acting.

A LUTHERAN.

Extracts, from a Letter to the Editor.

"I am, as you know, a subscriber to the Evangelical Lutheran Intelligencer, and find in it, many things to approve of, and to admire. I think it well calculated to create a disposition to read, especially among those for whose benefit and instruction it is particularly, published. I hope you have experienced a willingness on their part to read and support it. The doctrines and discipline of the Lutherans have not been generally understood, but I trust, the efforts now making, by your Seminaries, Missionary and Sunday school societies, will dispel the mists—evaporate the fog and gloom, with which Lutheranism has been surrounded, especially as many did not understand the language, in which its Holy doctrines were for many years, promulgated.

Feeling an ardent wish, that the doctrines of the Lutheran church should be constantly and faithfully taught in our happy country—believing them as sound and as Evangelical as any I have heard or know, I send you my small mite (ten dollars) to aid your Seminary, praying, that it may never fail for want of means."

The Editor, hereby tenders to his friend (who is a Layman, for many years connected with a religious denomination different from ours,) sincere thanks, for his good wishes and liberal donation. He is happy to learn, that the Intelligencer meets his approbation, and that its object is

approved. Since its existence, a zeal for the cause of Christ has been excited in our Zion that exceeds any description we could give. The New-York Conference and several of our Southern Synods, are making unusual efforts, with astonishing success, to promote the cause of Christ and Lutheranism.

As regards the support, of the Intelligencer, we regret to state, that it is still feeble. Many of our people, were unaccustomed to read Periodicals, and hence time is required to produce a change. Had we active men in different places, to co-operate with the Editor, not in merely getting subscribers, but in collecting subscription dues, we should be enabled to say, the Evangelical Lutheran Intelligencer, increases in its support. There are many members of the Councils and Vestries of the churches, who still refuse to pay the small sum required, to become subscribers, but we anticipate the time (near at hand,) when they will either see their error, or be removed from their offices, to be succeeded by such, who are more worthy of the sacred offices of Elders and Deacons. Some of our Elders and Deacons, are becoming deeply interested, in the great cause, and are ready according to their ability, to contribute to the support of every institution and instrument, which under God, is calculated to extend the Redeemer's kingdom, and to enlighten our people generally. Although but two Periodicals of our own church are now in existence, yet the period cannot be far distant when ten will be better sustained than these are now. Our censures against many Elders and Deacons are noticed, and by many so highly approved of, that every effort is making, to elect men, who will not only themselves contribute a trifle, but use their influence to convince the members of the church, generally, that it is their duty to unite with them, in promoting the cause of Christ by something more, than merely professing to be members of the Church.

Winter.

When we cast our eyes around us, we behold all nature sad and in gloom: The delightful arbours and the beautiful groves which but a short time ago filled us with rapturous delight, now present to the sight a cold and cheerless aspect. The pleasant gardens in which we delighted to ramble and inhale the odours of the numerous and various coloured flowers, the lilly, the rose, and the honey suckle, now appear barren and desolate. Now no little flower dares to lift its modest head above the hard-frozen surface, but is doomed to hide itself in the bosom of the earth.—Here and there a more hardy plant stands naked and desolate, and bends its withered head towards the ground, as if weary of its cheerless exis-

tence, and longing to return to that dust from which it sprang. The rich and fertile fields which had been so shortly covered with grain and verdure, which bended and waved so beautifully beneath the gentle breeze, are now marked with desolation, and nothing presents itself to the sight, but the hard-frozen clods, which raise themselves above the milk-white surface, and around which the wind whistles with chilling coldness.

What a time is this for reflection! What a time for meditation! But a short time ago and all nature wore the garb of lively green, and appeared in all the forms of majestic loveliness. So man, yesterday, stepped forth in all the vigour and vivacity of youth, health, and spirits, and seemed to defy danger, and to spurn it from his presence. Conscious of his strength, he braved the greatest dangers, and pursued fame and honour over sea and land, encountering every foe and surmounting every difficulty. But to-day, alas! relentless death has arrested him in his busy career, and has ushered him into the presence of that God, to whom he must render an account for all his actions. Here stripped like the trees of all his foliage, he stands naked before the presence of an Holy, all-seeing God.

Let this season call us to reflection. Let us remember that the summer of our days is short and passes rapidly away. Let it induce us to work whilst it is day, lest the night cometh when no man can work. Let us reflect that though we are in health and vivacity now, yet death is inevitable, and will shortly come; yea, will come as a thief in the night and take us by surprise. And, finally, let this season remind us of that faithful admonition, "Prepare to meet thy God."

PENSATOR.

Extracts from the Annual Report of the Sunday School Society of the Evangelical Lutheran Church of Frederick, as read and adopted on the 1st of January.

We make no apology for publishing the following extracts, as it accords fully, with the design of the Intelligencer, to record the transactions of all institutions in the bosom of our church, that have for their object the advancement of the redeemer's kingdom. We should be happy to receive (postage paid) the Annual Reports of all our Sunday School Societies, in order to extract for publication such parts, as may be interesting to the friends of this Godly institution in general.

"Your committee have the happiness to state, that they now number amongst the most attentive of their teachers such who enjoyed the advantage of religious instruction, when children within the jurisdiction of our own school.

Nearly nine years have now elapsed since this association commenced its operations, and although many difficulties have naturally presented themselves, yet we have abundant reason to express our gratitude to the Father of all mercies, for the blessings with which he has been pleased to crown our labours. During this period, hundreds of children have received the benefits of religious instruction, many of whom have already given evidences of seriousness, and in others we hope the precious seeds have been deposited, which will one day germinate, and produce abundant fruits to the honour of their God.

Casting a retrospective glance upon the operations of this institution, we find that many of its original members have passed from the scene of active exertion; some who once engaged with us in this labour of love, have been borne with the current of time to the shores of eternity, there to receive a commensurate reward for the services they have rendered, and to obtain an abundant entrance into the joys of their Lord; others have passed into the domestic circles of life, whose multiplied engagements have precluded the active exertions which have hitherto characterized their labours as Sabbath School Teachers. We trust, however, that although the intervention of circumstances have deprived us of their immediate personal aid, their prayers have still ascended for the prosperity of the institution; and we view the increasing prosperous condition of the school, as an evidence, that God has regarded their entreaties, and blessed the exertions of those whom he has appointed to succeed them.

In turning to the records of the school, we find that about 150 children are regularly assembled upon the Sabbath, and taught by teachers whose zeal and devotion to the cause, promise to produce the most salutary effects upon the minds of those who are placed under their direction. The present improved plan of instruction, as pursued for several years, has given the most ample proofs of its utility in training the youthful mind in the way of Godliness and virtue; and it is gratifying to see many children serious and attentive to the instructions given them; who evidence by the uniform propriety of their conduct, that they are not indifferent to the concerns of their immortal souls.

The number of teachers now attached to this school is 44, of whom 22 are males, and 22 females. It affords us a peculiar satisfaction in reviewing the conduct of those teachers who have kindly lent their aid during the past year. The punctuality of their attendance, and the zeal and diligence which they have manifested in the good cause, speak much in their praise. And as their employment is a gratuitous one, with no other reward this side of eternity, than an approving conscience, may they continue their labours of love, with unabated vigilance, looking for a more than equivalent remuneration in a world to come.

Impostors.

Serious difficulties have of late been excited in our Church, by the disorderly conduct of men who go about in our Congregations, assuming the character and exercising the functions of Ministers, without any regular authority. In a late communication, from a distinguished correspondent, engaged in a Missionary tour at the west, it is stated, that in a Lutheran Congregation he visited, an unworthy man, and notorious drunkard, calling himself a Lutheran Minister, has some adherents. Another correspondent, engaged as a Missionary at Manheim, writes us, that difficulties are excited in that place by the interference of a man, who, to avoid an investigation into his character, resigned his seat in our Synod, and no longer holds himself responsible to any ecclesiastical authority whatever. Not long since, a large and flourishing Congregation in Montgomery county, was nearly destroyed by the unprincipled efforts of a dissolute vagrant, who represented himself as a Lutheran Minister. About the same time, the tranquility of some of our other Western Churches, was disturbed by an Imposter, who carried with him a License, which was in the first place irregularly procured, and afterwards falsely retained beyond its limited time.

It seems, therefore, that for some time past, our Church in this state has suffered more than any other denomination, from the depredations of these Wolves in Sheep's clothing. In numerous instances, they have made havoc in our Churches, and scattered our sheep. They still infest several of our Congregations, where they strive to support themselves, by imposing on the weakness of their ignorant and credulous adherents. It is high time that our people begin to beware of them. They have already had so many lessons of experience on this subject, that one should suppose they might by this time have learned to distinguish the true Shepherds, who enter the door to feed the sheep, from thieves and robbers, who climb up some other way to scatter and destroy them. But, it seems, some people will never learn wisdom. Instead of listening to reasonable instruction and advice, on a subject of so much importance, they blindly follow the direction of their own errors and prejudices.—When they wish to procure a Minister, the question is not, Is he properly qualified?—Is he a man possessing sound knowledge and approved piety? Has he been regularly licensed or ordained by the constituted authorities of the Church? Is he recommended by an ecclesiastical body in which we can place confidence? But the enquiry usually made on such occasions, and which often determines the location of a Minister, is:—Is he cheap?—Will he preach for a small salary?—Will he labor for such a

compensation as we are willing to give him? This is the great difficulty in many of our Congregations. And this is the reason why so many of our people are imposed upon, by those treacherous and false-hearted hypocrites, who go about the country, pretending, under the regular sanction of ecclesiastical authority, to preach the Gospel for nothing.

We are aware, that the evils of which we complain, afford no very flattering comment on the state of our Church. We are ashamed before God and man, to confess that such troubles and difficulties exist among us. It shows that many of our people are either very ignorant, or very corrupt. For wherever the blessings of the Gospel are duly appreciated, no one will think of purchasing them at so cheap a rate. No one will consider it his interest, to horde up earthly treasures while Churches are falling into decay, and the regularly authorised Ministers of the Sanctuary, deprived of their legitimate support. All will readily and cheerfully unite in supporting the hallowed institutions of the Church, and preserving its authority from the abuse of lawless usurpers. Wherever such a spirit exists, Ministers with proper qualifications will be sustained in the faithful discharge of their duty, and Impostors, notwithstanding all their subtle arts and intrigues, will be treated with abhorrence.

In our country, every individual has a right to preach. But no one has a right to impose himself upon a Congregation, with false representations of an assumed authority. No one has a right to enter a Lutheran Congregation, and set himself up as a Lutheran Minister, without the sanction and approbation of the regular authorities of the Lutheran Church. Neither has any Congregation, under the government and direction of our Synod, the right of employing a Preacher, who is not in regular standing with some ecclesiastical body, established and recognised by the Church. No Congregation, therefore, can consistently with the letter and spirit of our Constitution, receive a Minister, without being previously satisfied, that he has either been licensed or ordained, and stands in regular connexion with the Church.

These are salutary regulations, which should in all instances be strictly observed. No circumstances can, in any case, justify a departure from these rules. And whenever these rules are disregarded, difficulties are introduced into Congregations, and the safety of Churches endangered. To this cause, are to be attributed most of the troubles and difficulties experienced by several of our Congregations in this State. In almost every instance, they have proceeded from the carelessness and inattention of the people themselves. In the choice of their preachers, they have not respected the constitution and authorities of the Church, as they ought to have done. They have been too careless about the character and qualifications of their Ministers. They have suffered themselves

to be led astray by irregular and disorderly teachers, when they had it in their power to employ regular and faithful Ministers. And as long as they shall proceed in this way, to exclude from their Congregations the regular Servants of the Sanctuary, and engage Ministers who preach for nothing, they must expect to suffer all the troubles and difficulties, which God usually inflicts as a judgment upon such ignorant and misguided Congregations.—[*Lutheran Magazine.*

Union Church.

NAZARETH, PA. DECEMBER 23, 1828.

Messrs. Editors.—It will doubtless be gratifying to the friends of religion in general to be informed that the Union Church, situated in Bushkill Township, Northampton County, Pa. the corner-stone of which was laid June 24, 1826, was consecrated on Sunday the 21st ult. and Monday following.

This church was built for the twofold object of affording the means of public worship to the rapidly increasing population of this section of the country, and of uniting into one the worship of the several denominations of Christians in the neighborhood, as far as is consistent with outward observances.

It is not unanimity of opinion on the several points which distinguish the different Christian persuasions, (in itself impracticable,) that is particularly aimed at by the members of the Union Church, but a common Christian feeling, which knows no distinction of sects, and cements together different Christian bodies by its own intrinsic worth; and which shall bring together, under one common roof, all who profess or seek the inherent truths of Christianity.

Clergymen from among the Lutheran, Reformed, and United Brethren, were accordingly present: of the two former, Rev. Mr. Probst, Hofenditz, Hecht and Pump; of the latter, Rev. Mr. Andrews, Rev. Messrs Schweinitz, Lambert, Ronthaler and Van Vleck; by whom appropriate addresses were made in the German and English languages.

Much remains yet to be done in this part of Pennsylvania, and it is sincerely to be hoped that the present undertaking may improve the moral condition of a class of people who have hitherto been suffering under the want of education, and consequently felt little of the influence of Gospel light—and may have a favorable tendency to promote the interest of Christ's kingdom upon earth, and with a renewed share of moral prosperity.

Auxiliary Tract Societies have been established here, which, together with the Union Church and a contemplated school house in the vicinity, (undertaken by private individuals) warrant the hope that from the growing interest of the German population in these useful undertakings, that portion of Pennsylvania, which was so long characterized by extreme ignorance may be reclaimed, and a more favorable turn imparted to its character, which can alone be effected by education, through which we are taught the Gospel of Christ and the way of salvation. J. H.

[*New York Observer.*

Popery in Louisiana.

Extract of a Letter to the Editors of the Calvinistic Magazine, from a citizen of Louisiana.

The religion of Rome is not losing ground [in Louisiana;] nor are its doctrines in any thing different from those taught in Italy or Spain. It is a mistaken idea indulged by some, that the Catholic church is reformed.

In many places, the proximity of Protestant churches, and the indirect influence of their doctrines, render it necessary for the Papists to conceal, explain, or disguise their most revolting dogmas; but not one article of their creed has been disavowed. Yet they have the address to impose upon their own members, and their Protestant neighbors, the belief that the religion which in Europe sanctioned persecution and the Inquisition, and the sale of indulgences, and confines salvation to the Roman communion, is very different from that located in the United States. They are even considered by some as a very charitable and somewhat persecuted community. Where objections to their creed are made, they do not attempt to refute, but repress inquiry, refer to the decrees of "*the church*," and warn against innovations. Conversions from the Catholic faith are almost unknown, but they can boast of many proselytes. Individuals and families from the Northern States have emigrated to this, have become connected with Catholic families, and their children are instructed in that faith. Public education, too, especially where the modern languages are taught, is in the hands of the priests.—Nunneries have also been successfully employed in reclaiming the daughters of heretical Protestants; and great pains are taking to obtain students for their Northern colleges. The Catholics of this country have been in a great measure overlooked, while on their part great exertions are making to extend and perpetuate the dominion of the Pope.

It is by no means certain that the religion of Rome will not yet extensively prevail in the United States, and become the most formidable antagonist to the progress of Gospel truth. That a contest must commence, or the ground given up, and the enemy suffered to penetrate into the very centre of our country, is plainly manifest. Would it not be advisable, then, to send forth in our periodicals and religious Tracts, well written articles, historical, doctrinal and controversial, that would have a tendency to expose the true spirit of popery, and the arts of her clergy? This seems to be the most practical mode of conveying religious truth to the mind of the Catholic, and will at least open the eyes of the nominal Protestants. This was the method adopted by Luther and the other reformers, whose writings were more effectual in promoting discussion and the discovery of truth, than their public discourses. In addition to these, a refutation of such infidel cavils as are suggested by the perusal of Paine and Volney, would be of great utility here.

Glorious News.

Extract of a letter, from a Minister of Ohio, dated Dec. 30, 1828, to a Brother in Frederick, of the German Reformed Church.

"Hundreds of our members have removed to the Western and Southern states, who are crying—"come over into Macedonia and help us."—The missionary field in Missouri, Illinois, Mississippi and Indiana, is great and unbounded. We have unnually sent one or more missionaries to that portion of our desutute church, who have labored successfully, and we have placed one minister at the city of New Orleans. He communicates, that 300 families live there, who have not heard the Gospel in their own language for twenty years, and who return thanks to the Synod of Ohio, for hearing their cry."

We rejoice in hearing of the success of a sister church, in stationing one of their ministers in New Orleans, a city long famous, for the seat of every vice and the superstitions of Popery, A few years since, we believe, a Presbyterian church was established, and exerted a most Godly influence, to the great terror of vice and Popery. A German Reformed minister has now it appears succeeded, and in a few years more, we hope to see more Protestant ministers established in New Orleans, and the principles, for which the immortal Luther, Calvin, Zuingle and others contended, prevailing. Our Lutheran brethren, it will be recollected, have established a missionary station, from which they expect with the blessing of God, to furnish laborers for the whole Southern region. Our brethren of the

German Reformed church having now taken up the subject too, let them unite their energies, and the enemies of the Truth will rapidly diminish.

The efforts of Popery in the United States are great and so directed as from appearances, to alarm Bible Christians, for the safety of the Protestant cause. But we have always regarded the Romish Church, as in a sinking state, or at least, undergoing a great change, so that though the name and peculiar forms remain, the truth prevail in it, to the expulsion of its errors, and thus enable Protestants to give them the right hand of fellowship. We are now confirmed in our views. New Orleans! the only strong hold of Catholicism in the United States, with all the advantages it had and demands, can no longer bar her gates against Protestantism. Protestants! Bible Christians of the different families, arise in your majesty by your prayers, Theological Seminaries, Bible societies, Sunday schools, Missionary societies, and the day will soon be at hand, when the enemy of the Lord Jesus, be he the blind devotee of the Pope, the Socinian, Deist or Universalist, will either crouch before Jesus, or sincerely join the soldiers, fighting under his flag. As to those Protestants who either nourish jealousy and envy, against each other, or refuse to rejoice with us, in seeing the success of the Protestant cause, and are unwilling to aid it, for them we will continue to pray, Father forgive them, for they know not what they do!

Missionary and Education Society of Baltimore.

The Treasurer of the Evangelical Lutheran Missionary and Education Society acknowledges the receipt of the following sums, from Mrs. Maria Barry, Treasurer of the Auxiliary Missionary and Education Society at Baltimore, $113 50

For the sum of $10, to constitute Geo. Stonebraker, Esq. a life member of the Society, 10 00

$123 50

LEWIS MEDTART, Treasurer.

Africa.

As it has become one of the grand ultimate designs of our Society, says the African Repository and Colonial Journal' to enlighten and civilize a very large portion of our world's population; to deliver them

from the miseries of moral and political bondage; and as the field of its substantial hopes and prospects, if not of its present operations and influence, is already extended over the whole of Africa, it is a desideratum of much importance, that a concise and comprehensive account should be given of that continent, derived from authentic documents, and divested of the fiction and idle conjecture, with which most accounts of that dark quarter of our earth have abounded.

History.

The whole of the History of Africa, ever recorded or made known to the civilized world, has reached in the main no further than its outskirts and its shores; while the principal part of that vast country has from time immemorial been covered with Egyptian darkness, except that at distant intervals, a brief glance, as if aided by a single flash of lightning, has penetrated into the interior, and has produced no accurate and well defined impression; but still it has produced a decided though confused impression, of depravity and cruelty in the extreme; of vice and disorder; of mental and moral imbecility; of ignorance and barbarism; of degradation and wretchedness; a picture around which the horrors and atrocities of the slave-trade scarcely threw a gloomier or more distressing aspect; a picture, from which all the better principles of our nature revolted, and endeavored to contemplate them as a dream, and not as a reality.

Africa was doubtlessly originally peopled by the descendants of Ham. The testimony of Scripture on this point is clear and decisive. In addition to the evidence, that in the general division of the earth after the flood, the south was assigned to Ham; Mizraim, the name of one of the sons of Ham, is generally given to Egypt in the Hebrew Bible; and Cush, the name of another of the sons of Ham, is generally applied to Ethiopia, or Africa in general, and in the English translation it is rendered Ethiopia. Egypt is in the Hebrew Scriptures sometimes called the land of Ham, as it was also by its ancient inhabitants, though its proper name is Mizraim. The Septuagint uniformly renders Phut, another name of the sons of Ham, by Lybians, the name of a race of people to the west of Egypt. A colony of Phenicians, or Canaanites, descendants of another of Ham's sons, it is well known, settled at Carthage, and spread themselves over the most of the country that is at present comprised in the states of Barbary.

Africa, notwithstanding, is pronounced by common consent, the birth place and cradle of civilization, as well as of the arts and sciences, In one corner of that dark continent was kindled the light, which was destined to blaze so conspicuously in Greece and Rome, and which

was to attain, under the auspices of Christianity, in Europe and America, the full splendor of its meridian brightness. And delightful indeed is the prospect, the certainty, that it is soon to return, matured and baptised, unblemished and unclouded, to the place of its nativity. Joyful, indescribably joyful to Africa, will be the return of her sons redeemed and renovated, conveying with them the primitive though departed production of her own intellect, improved and perfected. The impress of her misery will be obliterated, the cloud of her grief will vanish, and even the love for her children will be almost forgotten, while she exults in the influence and light of civilization and of heaven.

Moses, we are told, was skilled in all the learning of the Egyptians: and we find in him, aside from his functions as an inspired prophet, at that early period when written language was scarcely known at all, an eminent example of learning and acquired abilities; a striking and decisive proof of the greatness at that time of African attainments.

Both in ancient and modern times Africa has been, perhaps equally, an object of intense curiosity, frequently heightened by false or exaggerated accounts. There, imagination delineated the hitherto inaccessible abodes of the blest; Edens guarded, if not by a flaming sword, at least by burning deserts. There also, in less favoured spots, she figured to herself the diminutive and the monstrous. Permitted to wander alone, she drew her delineations, and indulged her phrenzy, without fear of restraint or danger of contradiction. She even at times exerted a controlling influence over the senses of voyagers and travellers. Prior to the date of authentic history, many efforts appear to have been made to circumnavigate Africa. The first attempt on record, is mentioned by Herodotus as having been made by a number of Phenicians, in pursuance of the order of Necho, king of Egypt. The voyage, commencing from the shore of the Red Sea, lasted nearly three years. When their provisions were exhausted, they procured a fresh supply by landing, sowing their seed, and waiting till the crop was ready to be gathered. On their return they related, that when they were South of Africa, the sun was north of them; a fact which Herodotus, from his ignorance of astronomy, discredited, but which really goes to prove, that the voyage around the continent was at that time accomplished. Several other strenuous attempts were made, but it is not known that any were successful, though a considerable extent of coast was in this way explored. Some found supernatural wonders, and all of them obstacles, which to them seemed insuperable. It was reserved for modern times, to reduce to nothing the impossibilities of antiquity.

To penetrate the interior has as yet been found a still more difficult and arduous performance. Herodotus relates, that a few young men

from the coast of the Mediterranean, traversed the habitable parts of Lybia, and the great desert beyond, till they arrived at a plain diversified with a few trees, where they were seized by a company of blacks, and conveyed through extensive marshes, to a city situated on a great river which flowed from west to east, frequented by crocodiles. This river was doubtless the Niger. The only character given of the inhabitants was, that they were impostors or sorcerers; a sufficient indication that the present superstitious practices of the Africans at that time existed. There is evidence that other attempts at discovery in the interior were made in ancient times; but there is nothing recorded respecting them, that is worthy of being related.

The arm of conquest appears to have been little more successful in these inhospitable regions. Nebuchadnezzar, Cambyses and Alexander successively subdued Egypt: but they found the torrid atmosphere and sands of the desert, more powerful opponents than the vegetable and animal gods of the Egyptians. Cambyses divided his army into two parts, one of which he himself led towards Abyssinia. Soon, however, their provisions were exhausted. They supported themselves first by killing all the cattle belonging to the expedition; then on the scanty herbage which came in their way; and at last by devouring each other. Cambyses returned with only a remnant of the division of his army with which he had started. The other division took the direction of Ammon, the modern oasis of Siwah, and were never heard of again. They were never known to have arrived at Ammon, or to have returned to Egypt, and the sands of the desert probably furnished them with a home and a grave.—Alexander, instigated at the time more by vanity than a desire or an expectation of conquest, traversed the desert with his army, through immense sufferings, from Memphis to the temple of Jupiter Ammon, and obtained from the priests the empty title of the son of Jupiter. The Romans, Saracens and Turks, extended their conquests over Egypt and the states of Barbary. The numerous fugitives from their victorious arms fled far into the interior, if they fortunately survived the hardships of their flight, not to return to the homes which they had abandoned, but to exercise a predominating influence among the more barbarous tribes of the country; to impose on ignorance and superstition their religion and learning as miraculous; to plant new colonies in unknown regions; to sustain the interests of a perilous but lucrative commerce, while from jealousy their discoveries were kept a secret; or to perish by the climate and diseases of the less salubrious parts of Africa. These new comers, and their descendants generally, so far as they were distinguishable from the original inhabitants, have been designated by the name of Moors, pro-

bably because the most of them came originally from ancient Mauritania. The Moorish character, and an excess of the Moorish influence, is almost every where mingled with those of the aboriginals of Africa.

It ought to be remarked, that besides those who fled from invasion, a considerable number, influenced by the love of gain, subjected themselves voluntarily to the same perils and hardships that were incurred by the fugitives. Of these the Arabs were the most numerous and the most conspicuous. They even wrote accounts of the interior of Africa. They described some of the kingdoms situated on a great river, at that time called the Nile of the Negroes. It flowed, as they supposed, from east to west, and the part described by them lies far to the east of Tombuctoo and Houssa. Situated on the eastern part of this river, was the kingdom of Ghana, the most splendid and powerful at that time known in the interior of Africa. The palace of the king was adorned with painting and sculpture, and lighted with glass windows: and the chief ornament of his throne was a mass of native gold weighing thirty pounds.—The dress of the common people, however, was rude and simple, composed merely of a belt, which was frequently made of the skins of wild animals. Subject to tne king of Ghana was Wangara, or the land of gold. This was overflowed in the rainy season by the waters of the river, and it was immediately after they had subsided, that the gold was sought for, and that merchants arrived from all parts of Africa to procure it. West of Ghana was the kingdom of Tocrur. South of these kingdoms lay Lamlam, and extensive and comparatively barren and savage country, where was carried on to a considerable extent the business of slave hunting, by those who dwelt near the river. The victims when taken became an article of traffic with northern Africa. Other countries in that region were described by the Arabs, of which the lower orders were rudely and scantly clad; the merchants wore vests, tunics, caps and ornaments of gold; and the nobility were clothed in satin. All this does not indicate that they were otherwise than savage: the rough products of their country, slaves, gold and ivory, procured from abroad those conveniences and luxuries of civilized life, which could not be produced among them.

About the time of the Reformation, Leo Africanus, a native of Grenada in Spain, fled from the arms of Ferdinand, took refuge in Fez, and, both as a traveller and ambassador, traversed a great part of Africa. He found that the kingdom of Tombuctoo had then recently risen by its commercial advantages, and the enterprise of its sovereigns, and that Ghana itself, under the name of Cano, and many other kingdoms, had become subject to its power. The houses of the city, however, were built in the form of bells, the walls of stakes or hurdles, plastered with clay, and

the roofs of reeds interwoven together. One mosque and the royal palace were built of stone; but the artist had been brought from Grenada. Cot-ten cloth was woven in great quantity, and the merchants were extremely rich; two of whom had married the king's daughters. The country abounded with corn, cattle & the other necessaries of life. Salt was brought five hundred miles, and a camel's load sold for eighty ducats.—Horses were not bred, but imported from Barbary. Manuscripts were in great demand, probably because they were then, as at the present day, represented by the Moors, and considered by the superstitious Africans, as a charm to keep off evil. The inhabitants were mild, and spent a great part of the night in singing and dancing. The city was much exposed to fire, and in five hours one half of it had been consumed. The religion was Mahometan, but apparently more tolerant then, than in modern times. The merchants of Tombuctoo, on the rise of the river, conveyed their goods in a small canoe made of a single tree. Hardly any characteristics were then to be found, but those of barbarism and rudeness.

In the fifteenth century, the commencement of the era of great discoveries in religion and nature, a new impulse was given to inquiry respecting the unknown regions of Africa. The Portuguese led the way. But as if fiction itself was doomed to extend the boundaries of science, the great object of their search, was a reputed christian monarch, whose fame they had heard, and whom they called Prester John; but they were uncertain whether he resided in Asia or Africa. Thus they must wander through the world to find him, like Ceres in search of her daughter. Compared with this fictitious catholic prince, gold itself had lost its inducements. The mariners in the various expeditions sent to Africa, were directed to inquire diligently, if the inhabitants knew any thing of Prester John; to penetrate frequently into the interior, and on hearing of any sovereign, to send an embassy and inquire if he was Prester John, or if he knew where Prester John could be found. The result was as might be expected: Prester John evaded them; but their search in other respects was far from fruitless. They coasted along the shores of the Sahara, passed Cape Blanco, discovered the rich and productive regions of the Senegal and Gambia, and the false idea of the catholic hero, gave way to ambition and the love of gain. They formed an establishment on Arguin, an island not far from the shore. A native prince having called upon them to aid him in regaining his crown, he was taken to Lisbon, and there gave a splendid account of the interior of Africa. At least the dominions of Prester John seemed now to have been discovered. A formidable fleet was equipped, and although the deposed prince was assassinated on account of some

misunderstanding between him and the Portuguese, the appearance of such an armament in Africa, produced a sensation all along the banks of the Senegal and Niger, very far into the interior. Alliances were formed by the Portuguese with nations even as far off as Tombuctoo. Still the Portuguese monarch was in quest of Prester John; but he took care as much as possible to establish his power, wherever he extended his inquiries. He obtained, when he could, a promise from all, that they would aid him in the discovery of this mysterious personage. He pushed his adventures and discoveries around the continent, and far into the interior, established the Catholic religion in Congo, and other countries; gave birth to the slave-trade; set up every where in pillars of stone, the dumb ensigns of his dominion; and had his power and success equalled his desires, he himself would have become the Prester John, the emperor of Africa.

This was the birth time of the hopes, as well as the deepest miseries of Africa: and when a new world was discovered in the west, one in the east was destined to struggle into a new existence, through pangs untold and unequalled. The slave-trade without, acting on the desire of the native Africans for foreign luxuries, kindled all the fiercest fires of internal war, and spread in an unprecedented and dreadful manner, dissension and hatred and rapine throughout the continent, The horrid accompaniments of the slave trade, and the violence and kidnapping on the coast, were but faint indications, although they were the moving causes, of the awful convulsions that rent and distracted the heart of Africa. If guilt is answerable for all its consequences, dreadful indeed will be the account, hereafter to be rendered by the authors and supporters of the slave-trade.

From the period of the first brilliant successes of the Portuguese, up to the present time, adventurers into the interior of Africa, too numerous even to mention in this article, have followed each other in succession, and have added much to our knowledge of that continent. Among them, perhaps the most distinguished are Bruce, Ledyard, Lucas, Park, Riley, Brown, Bowditch, Denham and Clapperton. Still, however, much remains to be done; and perhaps, as in our own country, we must look to the force of steam, acting on the great rivers of Africa, to accomplish what as yet for mere human power, has been found too great an achievement.

History of Georgia.

We are gratified to learn that the Rev. Mr Bergman, Pastor of the Evangelical Lutheran Church of Ebenezer, has sent to Halle, in Germa-

ny, for documents relating to the early history of this State, and it is more than probable that they will be received according to the request which has been expressed.

So that we shall, at all events, be favored with a faithful account of the Saltzburgers, at least; let the other denominations of the State bury their origin as they may. *Georgian.*

Infidelity in an Angel's Garb.

Messrs. Editors.—Having read a communication in your paper of the 10th inst. respecting Miss Frances Wright's lecture delivered on the 5th, and from the opportunity of judging for myself, I am fully satisfied that what is there stated, is a fair and correct inference from the remarks she made on that evening. Had I not concluded that her fine display was calculated to deceive the unwary part of her hearers, I would not have troubled you with this communication.

The design of Miss Wright's lectures is covered over with a *veil* too thin and flimsy to conceal their drift from the observant and attentive hearer. It is true, that cadence and emphasis were studiously attended to in her address; but were the whole of that evening's discourse critically analyzed, it would be found that there was a compound of ingredients very irrelevant and totally inapplicable to the subject which she gave the public to understand that she was about to discuss, and to which they had a right to expect that she would confine herself, viz:—KNOWLEDGE. It would be found that she not only departed utterly from her subject, but that the tendency of her discourse was a dark and deadly thrust at vital Christianity; aiming, with all her puny efforts, like those that are gone before her, to convince her hearers, that the religion of the Gospel of Jesus Christ is all a phantom and delusion; and that all those who are its advocates, are no more than fanatics, and devoid of refined taste; verifying the Scriptures which she scoffs at & condemns, "that the natural man receives not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

It is confessedly allowed, that when a female undertakes to ridicule religion, it is one of those marks of depravity that carries with it the most unnatural and odious idea in nature. For the general concurrence of all the civilized world goes at once indisputably to prove, that female right and female prerogative are inviolably established on the principles which the Gospel inculcates. Destroy these principles, and you will at once destroy that liberty, that freedom, to which the female sex are justly enti-

tled. Would you wish to have a demonstration of this truth? Cast your eyes on all heathenish countries! What are the females of Hindostan? Born to suffer the torturing and burning flames which consume the corpses of their husbands! What are the Chinese females? Consigned to retirement from the public view, and stinted in their growth by unnatural restraints! What are African females, and European females in those parts that are destitute of the word of God and the glad tidings of salvation through the divine power of the Gospel? They are doomed to drudgery and all menial, degrading services! And must it be asked the eloquent lady and those of her cast, what is the condition of the females of the Aborigines of our own country? The very recital of the treatment they receive from their husbands, would thrill the blood of a woman-regarding and woman-loving man, but not a monster,—and brings our sensibility to identify the cause, and our hearts to love and adore the great Author of that Gospel, which places woman in her native and legitimate state, the solace of her husband, the joy of his comforts, the support of his sorrows, the fit object of his love and endearments, and in fine, the help-meet appointed by the Father of Mercies, to live with, and be united to him, till death shall separate them.

A SUBSCRIBER.

[*N. Y. Observer.*

A Greenland Missionary.

"None of our European brethren can have a right conception of the miserable state of such a place of abode—no written description can give an adequate idea of it. The worst trials we had to experience in it was in summer when it thawed; the sods were then thoroughly soaked by the melting of the snow. We were encompassed with moisture as in a damp cellar, the floor wet, and the roof and walls dripping. Worms and other vermin were continually crawling about, they came upon our table and fell into our victuals. Brother De Fries, who slept alongside of the wall, often found in the morning beetles, slugs & worms in his bed. However, we were thankful that we escaped from other vermin so common among the Greenlanders.

I wish now to give you some account of our Christian Greenlanders.—The number of the whole congregation is 370, among whom 184 are communicants. I may with confidence call this division of our flock a people of God. Their Christian walk and conversation, have afforded us great joy during the past year.

Several who had left us, and were straying in the wilderness, have returned to the fold, and, as prodigal sons and daughters, sought and found readmission to their Heavenly Father's house. Such as are convinced

of the error of their ways, and earnestly cry for peace and pardon to our Saviour, we receive again with joy.—*Christian Mirror.*

Reader Observe!

This number of the Intelligencer closes the third volume. We feel grateful to God that he preserved us to carry on the publication without interruption, and that, under all the conflicting circumstances which an editor must meet with, we have been enabled to sustain the work. The good effects already produced in our Lutheran Zion encourage us to go on, still looking to our blessed Lord, (whose cause we are determined to be engaged in) for the requisite aid, in preserving an instrument of considerable importance, in that part of his church to which we are attached. But, a miraculous aid we do not look for. Christians, and especially the members of our Zion, must do their part, or the channel through which most interesting information and instruction flows to our people, will be turned from them, and when too late, the irreparable loss will be felt.

It is a duty devolving on us, from the nature of the cause in which we are engaged, to state a few facts at the close of this volume, in order, if possible, to produce some reflection in the minds of several who we think have done, or will do, our work an essential injury.

Many have never paid us any thing since the Intelligencer was brought into existence. A number paid us only for the first vol.; a small number paid for vol. 2 and 3—several Agents are remiss in transmitting to us what was collected. Some have required us to discontinue them without paying arrearages, and several have been so inconsiderate as to ask of us, not in due time, to discontinue them, but lately, after all our arrangements were made for the publication of the fourth vol. Hence, we never have been free from debt to the printer, or we were compelled to advance our own money, which is otherwise needed. Under other circumstances we should be enabled to meet all expenses and have a small balance for our services, which we would apply as we feel disposed, to aid the cause of our Lord, and this we would wish to do, by joining the brethren in creating a fund, that will enable us to call from Europe a second Professor to our beloved Seminary, and thus place our church matters upon such a foundation, that our posterity will, in every respect, enjoy under God, equal prerogatives, with those of any other sister church.

Our plan for the ensuing year has been deliberately adopted, with the hope that we shall succeed in our efforts.—No new subscriber will be

received, unless the subscription for one year is paid in advance, or soon after the receipt of the second number. For a five dollar note, current money, we will transmit the Intelligencer to any four persons designated, for one year. We request persons, Ministers or Laymen disposed to act as agents, to inform us of such inclination, and we will publish their names. We will send to each agent, the 4th vol. gratis, provided he collects and transmits to us seasonably, what is due from subscribers in his vicinity. To avoid if it is possible, the non-arrival of the Intelligencer in due season, at the post offices nearest to our subscribers, we will personally attend to the packing and directing of each number. Frequently errors have been committed by post-masters, for in several instances, they have returned a number and informed us that the subscriber refused to lift it, when soon after the subscriber complained of our neglect of duty. If any persons do not receive the Intelligencer regularly, we request them to inform us by mail. We discontinued some who are in arrears. As they never embraced the frequent opportunities to transmit to us what is due, we concluded that they did not wish to continue subscribers, or, to destroy the Intelligencer by a violent manner, in withholding its support. A few have since the 1st of January, requested us to discontinue them, but we cannot suit ourselves to their wishes before the close of the 4th vol. when, if they pay what is due, we will cheerfully erase their names from our list of subscribers. All who remain in arrearages for vol. 1, 2 and 3, on the 1st of June next, will not think us departing from our path of duty in demanding payment by a legal process. We conclude, by assuring our brethren who aid us, that we have every hope of succeeding in establishing the Intelligencer on a firm foundation. We have no personal object or advantage in view, but take this opportunity of thanking a very dear and reverend brother for his devotedness to the cause by sending us nine good subscribers. We hope we shall soon have it in our power to inform him, that more of our ministers are following his example. Let them look at our Methodist brethren! Have they a single minister who does not feel it his duty to increase the number of subscribers to their periodicals? And how have our own ministers aided us? We regret to say but three out of the whole number added to our number of subscribers during the last year. If we had a pecuniary compensation for our services, and if we performed them, to support ourselves and family, we could not, and would not complain so frequently—but when Ministers, Elders and Deacons, are under equal obligations with us to promote the welfare of our Zion, for which the Intelligencer is published, we are justifiable in loudly calling to them, to become more active in sustaining it, whilst all our time, not required by our pastoral duties, is occupied with the editorial department.